



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

already acquainted with Professor Stevens' earlier work is that upon the theology of Hebrews. The difficulties of interpretation here have always been less than those involved in estimating the book's doctrinal significance for other than Alexandrine Judaism. Professor Stevens, as usual, discusses the difficulty frankly. He does not find in the book any philosophy of sacrifice beyond purely typological suggestions. Nor does he find—and who can be said to do so?—a more elaborate theory of the atonement in the book than in the writings of Paul. Farthest possible is it from showing why sacrifice is necessary to forgiveness.

We cannot here discuss further Professor Stevens' positions in detail, although some are well worth the most careful consideration. It must now suffice to express our appreciation of the work as a whole. Professor Stevens' cautious but unhesitating appeal to criticism as a means of getting at the exact thought of Jesus, his fair and systematic presentation of opposing opinions, his thorough sanity in matters like eschatology and the Apocalypse, and his unswerving devotion to evangelical positions, combine to make the volume one that will exercise a wide, if not an immediate, influence upon theological thought. In this particular it is likely to render an even greater service to popular theology than the works of Beyschlag, Weiss, and Wendt.

S. M.

---

**The Book of Job.** With Introduction and Notes. By EDGAR C. S. GIBSON, D.D. New York: The Macmillan Co. Pp. xxx + 236. \$1.25.

This is the first volume of a newly projected series of commentaries upon the Bible to be edited by Professor Walter Lock, D.D. These are to be known as the Oxford Commentaries, and their purpose, as stated by the editor, is the meeting of the need that is felt for a series of commentaries less critical than the International Critical Commentary and less didactic than the Expositor's Bible, at the same time somewhat more ambitious and exhaustive in their treatment than the Cambridge Bible for Schools and Colleges. Between these three series the up-to-date student of the present time is practically compelled to choose, with such additions as particular volumes here and there may make to his biblical apparatus. The present series will contain introductions stating the bearing of modern criticism and research upon the historical character of the books, and drawing out the contribution which the book as

a whole makes to the body of religious truth, together with a paraphrase of the text and notes on the more difficult passages, and an occasional excursus on points of especial importance.

If the present volume may be taken as a sample of what is promised in this series, students of the Bible are to be congratulated upon a really valuable addition to the books upon the subject. The introduction to the book of Job discusses the place of the book in the canon, its contents, structure, and main divisions, its object and character, its date and integrity, and, lastly, the various versions and the best commentaries. The book is recognized as the literary and didactic expansion in poetical form of a patriarchal story dealing with the life of a well-known sufferer of earlier days, but put into its present literary form in the period of the late monarchy, or, more probably, of the exile, for the consolation of suffering Israel and the vindication of the ways of providence. The book is held to be a literary unity, with the exception of the speeches of Elihu, which are shown to be irrelevant to the main argument and evidently an interpolation. It is impossible to discuss particular passages, but the treatment of these is satisfactory as not evading difficulties nor unduly expanding the obvious meaning of other portions.

H. L. W.

---

**The First Epistle of John: or, God Revealed in Life, Light and Love.** By ROBERT CAMERON. Philadelphia: A. J. Rowland, 1899. Pp. xiv + 274, 12mo. \$1.25.

Every attempt to draw out some of the teaching of this inexhaustible epistle is welcome. This volume reads like a series of expository lectures. The epistle is taken up verse by verse, and the treatment of the subjects suggested is for the most part clear. A dependence upon Westcott and others is acknowledged, and in many cases their words are interwoven with no mark of quotation.

There are many good things in the book, along with some which do not commend themselves. Chap. vi, "The Fading World and the Abiding Church" (1 John 2: 12-17), is excellent. The explanation of the "world" is helpful. "To have, or the lust of the flesh; to see, or the lust of the eye; and to be seen, or the pride of life, sums it all up." "To love the world in the [right] sense is to have the love of a father toward a wayward boy. To love the world in the [wrong] way is the love of this prodigal boy by a boon companion who sympathizes with his principles and shares his sins." On the other hand,